

to beat them, yet without danger to their lives." ¹ Islam is not a field in which conjugal affection could be expected to develop.² "A Japanese who should leave his father and mother for his wife would be looked upon as an outcast." Therefore the Bible "is regarded as irreligious and immoral."³ The notion that a man's wife is the nearest person in the world to him is a relatively modern notion, and one which is restricted to a comparatively small part of the human race.

375. Heroic conjugal devotion. In general, the European analogy for the relation of husband and wife in the rest of the world, now or in past ages, would be rather that of master and servant. The erotic sentiment has generally been thought of as independent of marriage, possible in it, generally outside of it; and it has often been thought of as improper and disgusting between husband and wife. There is a poetical suggestion in Homer that marriages are made in heaven. Zeus is said to select a man's wife with a view to the fate allotted to him.⁴ Achilles says that every wise and noble man cherishes his wife.⁵ Ulysses says, "Nothing is better or more conducive to prosperity than that husband and wife should live together in concord."⁶ Hector and Andromache manifested faultless conjugal affection. Penelope was a type of the devoted wife, a type which must be ranked lower than that of Andromache, because it does not imply equality of the spouses. Valerius Maximus (fl. 25 A.D.)⁷ gave a chapter to "Conjugal Love." He found a few cases in which spouses, both male and female, had died for or on account of each other. They do not represent the mores. There is a tragic or heroic element in them all. That is the way in which conjugal love

would strike the mind of an ancient man in his most serious moments. Apuleius ⁸ gives the case of Charites who had intense love for her husband. Her base lover was a victim of erotic passion. Stobseus (fifth or sixth century A.D.) collected and classified passages from Greek authors on various topics. Titles 63

¹ Hauri, *Islam*, 121.

⁴ *Qd.*, XVI, 392 ; XX, 74; XXI,

162,

² Cf. Snouck-Hurgronje, *Mekka*, II, 110 ff.

⁵ *Iliad*, IX, 341.

⁸ *Smithson. Rep.*, 1895, ⁶73-

⁶ *Od* ^ VI, 180.

⁷ *Factorum et Dictomm Memorabifatm libri novem* ^ IV, 6.

⁸ *Metamor.* VIII.